the Alliance Weekly

FEBRUARY 1, 1956

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MOOSE JAW, SASK., WITH FARM LAND BEYOND (page 11)

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The Editorial Voice

WASHING OUR DIRTY LINEN

Intellectual honesty is as rare in organized Christianity as it is elsewhere. How can this be when the moral courage necessary to self-examination is indispensable to the Christian life?

No true repentance is possible without an objective appraisal of motives and deeds in the light of God's Word. Until a man has ditched his pride and experienced a complete and honest bankruptcy in which he forfeits all his pretensions to any small degree of goodness he is not completely trustworthy. Until he stops covering with "Oh, I'm not so bad," his moral standards still are adjustable to the prevailing opinions current among non-spiritual associates.

One of the paradoxes of the Christian life is the absolute loss of self-confidence a man begins to experience at the time his confidence is anchored in God. "In me (that is, in my flesh,) dwelleth no good thing." "I can of mine own self do nothing." The more completely a man is convinced of this the more people have reason to trust him. His laying himself wide open to the searching of God's Spirit and his dealing with the acts of a misspent life without concern for who watches him evidence an intellectual and moral honesty which inspires confidence.

How strange then that organizations composed of men and women who know such a humbling personal experience carefully guard against "outsiders" hearing anything unfavorable about them. They seem not to know that their carefully worded releases for public consumption are always taken with a grain of salt and are considered merely as legitimate propaganda. Yet releases that come from other organizations are received by them in that light. Reading between the lines, they supply realistic details which did not originate with a public relations man.

Where is that church or society which dares to face honest, loving criticism from its members? Will it suffer loss of reputation? Will its friends all desert it and turn away in disgust? Possibly a few will, but the gains will much more than offset the losses. Is the spirit of loyalty stronger in a church which shushes all questioning of its course of action, or in a church which is open to consider the words of responsible members who have thoughtful objections to make?

Protection against criticism is often secured by quoting the old proverb, "Let's not wash our dirty linen in public." This proverb is given as much weight as Sc ture in such cases, and the cloke of silence muffles attempts to look into trends which may be turning church or society in a direction not consistent with original purpose and character. Whatever is said criti ly must be said in a closed meeting of the church offi and, as a rule, the dirty linen is not washed at all is carefully smoothed and put in its place to be u over again.

No organized society in the Christian Church l unto itself. A family may have closely guarded sec but not a church organization. If there is never sign, however, of the neighbors' washing their d clothes or sending them out they don't fool anyone, everyone knows by experience that they need to. If humble rumble is heard from the utility room follo by a subsequent roaring of the drier or a display c clothesline, the conclusions drawn may be worse t the actual facts. If a family cannot get away with t how can a church?

Humility in personal character ought to reproc itself in corporate character. When it does, the fi safeguard possible is in force to keep a Christian org zation true to the purpose for which it is founded. value of hearing from the corporate conscience is longer an academic ideal that can be scornfully dispu Provision for giving that conscience a means of c expression will do much to insure that greathea objectivity of viewpoint so desperately needed in Church today.—C. E. N.

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FIFTY-NINTH GENERAL COUNCIL

This year the General Council of The Christian Missionary Alliance will be held in Omaha, Nebr May 16-21.

Extensive plans are being made for this an gathering which is of great importance to the So and in its spiritual influence affects the whole Ch of Jesus Christ. The Council program includes essential business of the Society, but there are inspirational and spiritual services for delegates and general public.

The day sessions of the Council and the opening closing evening meetings will be held in the Om Gospel Tabernacle, located at 2006 Douglas Street. other evening and Sunday services will be held in Music Hall of the Civic Auditorium at 17th and Ca Streets. The Council formally opens at 7:30 Wedne evening, May 16. Two pre-Council conferences been planned, a missionary conference to begin Mo and continue to Wednesday noon, and a conferenc Sunday school work to be conducted at 1:30 Wedne afternoon.

Pray that the Council will fulfill the purposes of and the expectations of His people. Begin now to Plan to attend. For reservations and information a entertainment address Dr. R. R. Brown, 2006 Do Street, Omaha 2, Nebraska.

on our position in Christ depends our

Life in the Holy Spirit

By REV. LEWIS COLLINS

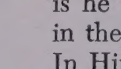
IRITUAL life is not advanced ording to program. Great men God have accomplished the im-sible, not because they have in-ited programs but because they t their position in Jesus Christ. denomination which has had ver with God often finds itself ater years so busy with some pro-m that it misses the vital realiza-of its place in Christ. That as eople we should fully realize our ition in Christ is the heart cry men responsible for the leader-of our Society.

alvation is wonderful. Salvation eal. It was at the cross that atone-t for sin was made. It was there Jesus was made sin for us. did not set up a program to be ed but rather we humbly accepted place as sinners and Jesus Christ ed us. We read, "The Spirit it-beareth witness with our spirit, we are the children of God: if children, then heirs; heirs of l, and joint-heirs with Christ; if be that we suffer with him, that may be also glorified together" om. 8:16, 17). Now that I am oint-heir I am related to Christ His position with the Father.

Our position in Christ involves ntification with Him in His death. of The Christian and Missionary ance family are well acquainted h this terminology. But some of have undertaken to set up a pro-m for dying, spending years at it hout entering into the realm of mphant spiritual living.

For us to spend all our lives dling with sin and trying to die o be occupied with a program. read, "Therefore we are buried h him by baptism into death: like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). To be baptized is to be completely submerged. To be baptized into death is to take the position of which we read in Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

This dying is not a process of dying, but it is coming to Jesus as we came to the cross confessing our sins and simply reckoning ourselves to be dead from this moment on. Paul said, "I am crucified with Christ . . ." That is something positive, something real. It is the devil's program to keep God's people in the process of dying but never dead. If we fail to die with Jesus Christ then we have missed His plan for mankind, for the Bible teaches that *out of death comes life.* We read, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." That we might live, Christ had to die. If we intend to be in God's place for us and to walk with God so that others will see our fruit, then we must die. Paul says (2 Cor. 4:12), "So then death worketh in us, but life in you."



Addressing a group of Alliance workers met for a day of prayer in Central Point, Ore., Rev. Lewis Collins appealed for a fresh emphasis upon spiritual essentials lest the very plans for procedure in service obstruct the flow of divine life. The workers had gathered on December 6 in response to President Turner's having designated that as a day of special prayer for the revitalization of our Society.

Mr. Collins is doing missionary and evangelistic work in southern Oregon.

He also states, "I die daily," meaning that every day he lived he took his position in death. If there is no death there is no life. Many people are working for God who still are abiding alone. They have borne little fruit. Let us take our position as being dead with Christ.

If death becomes a reality in our lives we begin to see the life that is in Christ manifested in us. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4b). Sin is left in the tomb; the old nature is crucified at the cross (Rom. 6:6). We now can say as Paul said, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). We now have the nature of Christ. We are risen with Him. We have come into the realm of fellowship. At any appearance of sin in our lives we are quick to repent and seek deliverance through the cross. We have the blessed Christ in us: His life, His thoughts, His love, His desire. We have dethroned the old devil from our lives at the cross and have invited another to take over the throne, even Jesus the Son of God. Therefore "greater is he that is in you, than he that is in the world." We are holy in Him. In Him we are conquerors over sin. We have been planted together with Him. This *position* Christ alone makes possible. It is not a matter of program.

Seeking the Holy Spirit of God without first being identified with Christ in death and in resurrection is to expect results without meeting the conditions. That leads to fanaticism. Such efforts attract at-

tention away from the Father and turn it upon men. This God will not tolerate for He will not share His glory with another.

The Holy Spirit is real. Experiencing His fullness is real. However, seeking the fullness of the Holy Spirit before the cross is effective in our lives is to insist that Pentecost preceded Calvary. The Holy Spirit is a gift. Do we set up a program to receive a gift? Do we beg for a gift? Do we plead, do we strive? No, we just yield ourselves as empty vessels waiting for Him to fill us. He is the Spirit of truth. He must come if He is invited, provided we have identified ourselves with the Christ who deals with sin, the Christ who died and the Christ who is risen again. It is only natural that the Holy Spirit should come to those who thus invite Him.

Having taken the position of being filled with the Holy Spirit, we must not forget to cultivate His presence. His life is my life. He has become real to me. He cannot reveal anything to me but truth. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16:13). We now walk in the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). Christ has given us a position in the heavenlies. Christ is seated at the right hand of the Father (Eph. 1:20). We are seated with Christ in the heavenlies (Eph. 2:6). We can sit down only when our work is done. Christ finished the sacrifice for sin and He sat down. Our position of being dead to sin allows us to sit with Christ.

There is no more struggling over the sin question, no more program of dying, no more doubts as to our new nature in Christ, no more continually seeking for the filling of the Holy Spirit. All this has been made possible by our identification with Christ. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own w as God did from his" (Heb. 4:9, We do not fight for this position we now fight from this position

Prayer is important to the C tian. Prayer is effectual. "The fectual fervent prayer of a right man availeth much" (James 5: By it we are equipped to fight. C and I are in the battle. We seated together. The victory is The battle is won. Christ took position and won. I take my tion in Christ, and I also am ning. "But thanks be to God, w giveth us the victory through Lord Jesus Christ" (1 Cor. 15: May the Spirit of truth reveal truth to each one of us. Life in Spirit surpasses all human progr

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Concerning the "Manifesto"

(The Alliance Weekly, December 28, 1955)

Truth is many-sided and such articles would not cause me concern except that so often the voice of this particular school of thought is the only one heard. The Christian public, including myself at one time, has often been misled by this journalistic policy by many Christian magazines (*Christian Life* and *The Evangelical Christian* are notable exceptions) into the notion that only one school of prophetic thought respectably exists in premillennial circles. Such an impression, because it is false, is not beneficial to the cause of Christ.

The "Manifesto" of the so-called International Congress on Prophecy is an example of that which can be very misleading to the average Christian reader. One would suppose that the "Manifesto" represented the final unanimous or, at least, majority findings after an interplay of ideas of a heterogeneous group of leading evangelical prophetic scholars; whereas the truth is that the conference already had (in the minds of its sponsors at least) a set manifesto following the Darbyite-Dispensational school, and only those leaders known to be in agreement with that school were invited to participate. Consequently the "Manifesto" should be understood as simply a repetition and reaffirmation of a particular prophetic creed held by a particular group. Its repetition year by year means only that this school of prophetic thought continues to exist as a force in evangelicalism. It must never be thought that these conferences are open discu to evangelical prophetic schola general or that the "Manifesto" i resultant product of discussions a them.

Anyone could call a similar so International Congress, choose outstanding leaders of a diff school; e.g., nondispensationalist post-tribulationists such as Dr. Ockenga, of Boston; Dr. G. La Fuller Seminary; Dr. B. Mickels Wheaton College; Rev. A. Mc principal of Glasgow Bible Traini stitute; Dr. J. McNicol, prin emeritus of Toronto Bible C Rev. M. Downey, dean of W Canadian Bible Institute, Alex Fraser and many others, and pr quite a different Manifesto.

It is interesting to note the tinued vitality of the Darbyite s but one wearies of having thei ticular views stated in such a w to suggest that they represen thought of evangelical Christian a whole. In fact, their views d represent a large part of premille ism. Certainly their concept of moment" imminence does not ap jibe with the "missionary" imm and commission of the church a ceived by A. B. Simpson.—H Davis, M.A., *Western Canadian Institute, Regina, Sask., Canada.*

P.S. These views do not nece represent those of this institutio whole.

The Man Who Blamed the Furnace

By REV. C. DAVID MANGHAM

HEN Moses had descended from mountain where he had received Law he demanded of his brother, on, an explanation for the golden , the worship of which had pre- tated among the chosen people centious orgy as bad as anything r seen in Egypt.

aron had been left with responsi- ty for administering the affairs he host while Moses was away was to blame for the condition ses found upon his return. How- r, he blandly excused himself h these words, "So they gave it then I cast it into the fire, and re came out this calf." The re- l to acknowledge sin always has n the greatest barrier to keep n from God, and Aaron's case is powerful example warning men inst such folly.

s we read the sordid account in dus 32 and begin to piece to- her the details of the story, eral things stand out clearly. st we see that there is no ques- but that the majority wanted e idol to worship. It is equally r that Aaron was in no wise posed to going against the crowd. m other places in the record we learn that the people were as t on mischief when Moses was sent as when he was absent. ses, unlike Aaron, would have d firm in his convictions no ter how great the pressure from crowd. Aaron's attitude that erybody does it" is no good in l's eyes. Aaron did not have to wer for everybody, but he did e to answer for himself.

t is probably true that Aaron ld have had to stand alone had objected to making the idol, but much better it would have been tand alone for God than to join crowd in going with the devil. on had seen and known much of l's working. Surely he was going against all he knew when he made this calf. He had seen the miraculous plagues God sent upon Egypt, and his feet were among those that had trod the dry land in the midst of the Red Sea. He had slaked his thirst at the sweetened waters of Marah and his daily portion was a bowl of manna gathered fresh every morning. Aaron had stood with Hur upholding Moses' hands as he interceded for Israel's green army locked in combat with Amalek's seasoned desert troops. Aaron did not lack knowledge or experience. What he lacked was conviction, and Aaron's tribe is still among us today. They have experienced God's healing for their bodies, His protection of their lives and His blessing in many material things; yet they fail Him in the time of crisis. They prefer to go with the crowd rather than with God. Their choice is based on a desire to be like the people among whom they live, and to be accepted by them. Let God be left out, if need be, but never let anything happen which will hamper their popularity with the world. "O purblind race of miserable men," compromising with evil rather than standing alone with God.

Aaron's guilt was deepened because he tried to excuse himself rather than confess his wrong. At first he tried to put the blame on others. "Thou knowest the people, that they are set on mischief." He was the victim of bad influences and could not help doing as he did. Had his environment been less evil he would never have thought of doing such a thing. Years later King Saul tried similarly to explain to the prophet Samuel why he did not destroy King Agag and all the possessions of the Amalekites as God had ordered. Every experienced Christian worker has heard the story a thousand times, only with different names and a modern setting. It is "the nagging wife" or "the people with whom I work" or "the neighborhood in which I live" or any number of other things which men blame for their committing sin. Rare indeed is the man who will honestly confess and repent of his sin.

The world as a whole has always been against God, and the man who decides for God must continually go against the current. Aaron did not so much as raise his voice to protest making an idol. In fact, he seemed to jump at the chance to throw off the worship of Jehovah and plunge into licentious idolatry. That does not relieve the people from having to bear their share in the guilt, but it removes Aaron's excuse and makes clear that he was responsible to answer for himself.

When Moses seemed unimpressed with his attempt to blame the people, Aaron tried to put the blame on the furnace. Judging by Aaron's statement, it appears that he was the most surprised man in the camp when the molten metal came from the fire in the form of a calf. "It came out a calf," he said, as if it happened in spite of him. The record mentions a graving tool which Aaron used in "making" the golden calf (verse 4), but these details are conspicuously absent from his report to Moses. He wanted to give the impression that, through no effort of his, the gold earrings and bracelets were transformed into the idol. If there was any blame to be attached, the furnace was at fault!

Were it not that this incredulous tale follows the same pattern as

Rev. C. David Mangham, pastor of The Alliance Church in Prattville, Ala., has exposed the fallacy of one kind of excuse men commonly offer to cover their guilt.

many of our modern excuses we might smile and pass it off as a ludicrous incident. Aaron's story is no more preposterous, however, than the ones being offered to God today by men and women who are unwilling to confess their sins. They are constantly seeking a "furnace" of circumstances to blame. Like Aaron of old, they fail to realize that the furnace plus the gold but minus the mold and the graving tool does not equal a calf.

There are circumstances which make it hard for a Christian to take his stand for the Lord, but none of them offer any better explanation for our giving way to evil than did Aaron's furnace. What hope is there for a man who will continue to make such excuses? None. God's Word says, "He that covereth his sins shall not prosper" (Prov. 28:13). As long as Aaron continued to blame the furnace he was justifying himself in his sin, and by so doing he barred the door of forgiveness against himself.

The only way out for Aaron was the same way that is open to us today. It was the way of humble confession. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Jesus shed His precious blood for us in order to save us from our sins, but He waits our word of confession. As long as any man maintains the plea that it was the circumstances, not himself, to blame, just so long will his sins go unforgiven. Aaron's hope lay in owning his sin and so does yours. God can and does forgive men their sins, but God cannot forgive a furnace.

Over Life's Pathway

Over life's pathway I journey,
Longingly sighing for home;
Wandering a "pilgrim and strang
Waiting for Jesus to come.
Here finds no place abiding,
Here there's no home of rest,
But with my Bridegroom returning
Peace on His dear loving breast

So while I'm here "in the body"
"Absent" in form "from my Lord
Yet with my spirit in heaven,
I hear His voice in the Word.
So "at His feet" I'm sitting,
"Taught by His Spirit" true;
Out of His blest "treasure" bringi
Heavenly "things old and new."

If 'tis so blest "in the Spirit,"
Walking with Jesus below,
What will it be in the rapture,
When of "His fulness" we know
So with "our conversation"—
"Citizenship"—above;
"Changed" at His "glorious appear
"Blameless before Him in love."

Bigger—But Better?

By Edwin Raymond Anderson

THERE are two words in our English language which often are confused one with the other. They are frequently used as if they were synonyms.

Both words are composed of six letters. Both begin with the letter "b." Both end with the same two letters, "er." But there the similarity ends. There is where it is meant to end.

The first of these two words is "bigger," and the other is "better." And it is vainly imagined that what is "bigger" is always "better." Never is that vanity fraught with greater consequence that when carried into the realm of the Lord's work.

Someone has said that Americans have a mania for bigness. An observation of certain business affairs and public endeavors certainly gives the impression that there is a passionate worship of the great god "Big." A passion for magnitude, for an overwhelming of former things, for the wide spread and the loud noise, has taken hold of us. We are told that America's vastness is what made her great. Because we have the most of the best we are sitting on top of the world heap.

However, a great deal of bitterness exists beneath the boom of bigness. Bigness has not lessened the scourge of crime nor obliterated the host of sorrows and tragedies which are evident everywhere.

When the Lord's people join the world in its worship of the great god "Big" something is wrong. In many organizations everything done for the Lord must be on a "giant" scale, and this very thing has become a searching measure of our true smallness. To the Old Testament question, "Who hath despised the day of small things?" there are some embarrassing answers in these latter days. The intense itch to be up to date has produced a bad rash, and spiritually hungry people who are looking for the deeper, quieter things of the Spirit are left on the sidelines disappointed over the shallowness. They are confused and bewildered by those of the Christian company who imagine that the blessings must be served by jet propulsion.

We profess, of course, to follow the old-fashioned gospel. We c that nothing has really change this old world. Sin is still speeded up a bit no doubt, but nevertheless. We claim that gospel is still the power of God salvation to everyone that belie and that its message alone can the need of every heart. But if verily believed this, would we have greater effectiveness than do in transmitting His mess "Come now, and let us reason gether, saith the Lord" (Isa. 1:

Think of the impact the E Church made upon the peopl its time. They had none of equipment, publicity and size w we feel are so important. But comparative smallness lacked ing in spiritual largeness, which seem to be missing. A careful study of the Book of Acts will fu many practical and convicting sons.

The question for us in the of the Lord is "Lord, what wilt have me to do?" And we may add, "and *how* wilt Thou have to do it?"

The Religious Caravan

DAVID R. ENLOW, News Editor

HOME

ergyman refused citizenship: A Methuen, Mass., rgyman's refusal to promise to bear arms for this ıntry cost him a bid for citizenship. Judge Bailey drich in Federal District Court denied the applica- n of the Rev. Frederick N. Nisson, a German who me to this country almost thirty years ago and has en a Lutheran minister since 1939. Judge Aldrich inted out that the law grants exemption from the h to bear arms only to persons opposed to performing y type of military service by reason of religious train- ; and belief. The clergyman had conceded that his uples were personal and not due to any religious ining or church doctrine.

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ge Baptist youth enter newspaper field: Southern ptist leaders meeting in Nashville, Tenn., to plan the nomination's future program endorsed a proposal that ung people be encouraged to "serve God through wspaper work and in related fields." The plea was iced by Dr. Albert McClellan, director of publications the Southern Baptist Convention's executive com- ttee. He said that at least 2,500 young Baptists ought be trained for secular editorial work in the next five ars and urged the establishment of a public relations visory committee comprising Baptist editors, clergy- n and interested laymen.

●

cific Garden Mission to expand: Chicago's famed cific Garden Mission in the State Street honky-tonk ea is going to expand. The Mission where Evangelist ly Sunday was converted has purchased the Loyal otel next door for $177,500 to increase its sleeping ilities from eighty-five to two hundred persons. This in addition to accommodations for fifty men in the vicemen's center.

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m holds services during coffee breaks: Religious vices during regular employee coffee breaks have been tituted at the Waverly (Fla.) Growers Coöperative cking House. The devotional services are conducted Rev. William Wilson, pastor of the Waverly Baptist urch. Officials of the citrus packing firm have gthened the ten-minute coffee break periods to twenty nutes, and permitted use of a public address system ring the worship.

ABROAD

School planned for evangelical children in Costa Rica: In Costa Rica missionaries, laymen and evangelical church leaders at San José are banding together to found the city's first primary and secondary school for evangelical children in the Spanish language. Behind the project is the Latin American Mission which already operates primary schools and a girls' high school in Colombia in connection with its missionary effort there. The organizing committee, composed in part of Costa Rican laymen, is making plans to open the school in March.

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Christianity to be taught in Syrian schools: A course in Christianity will be taught to Christian students in government and private schools of Syria under an order issued by the Ministry of Education. The Ministry asked that the course be drawn up by a commission representing the heads of the various Christian commissions in Syria. Courses in Islam were made compulsory for Moslem students in government schools two years ago.

PEOPLE

Artist enters mission field: Phil Saint, artist-evangelist, together with his wife and four children, have arrived in Costa Rica on the first leg of the trip which is leading them to South America, "maybe for the rest of our lives." In the move which came as a surprise to many of their friends, the Saints believe they are entering the most important phase of their Christian service. Plans include a three-member team which will range all over Argentina presenting the gospel message in art and song. The second member of the team will be Bill Fasig and a third member is yet to be announced. They will operate independently, coöperating with all evangelical groups now working in Argentina.

●

Evangelist reveals Scripture memory "secret": Angel Martinez, a Southern Baptist evangelist, has accomplished an amazing feat of memory. At thirty-three he has memorized almost the entire New Testament, more than 7,000 verses. Asked what system he used to memorize the New Testament, he revealed his secret: he learned five verses practically every day, beginning many years ago. "I can memorize the five verses in fifteen minutes," he said, "but I spend an hour on them to get them firmly planted in my mind." Time also must be spent in review in order to retain the verses learned years ago.

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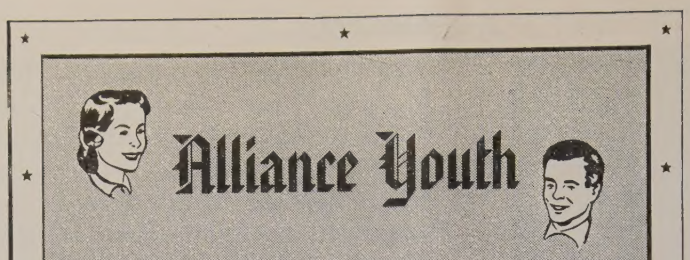
Boegner hails church-state separation: Pastor Marc Boegner said in Paris that there has been a marked spiritual revival in the Protestant churches of France as a result of the separation of church and state. The Protestant leader made the assertion in a lecture to the French Academy of Moral and Political Sciences. The occasion was the fiftieth anniversary of the 1905 law which ended the concordat between church and state.

Rev. R. E. Cutbirth
Editor



"Planned Programs Promote Progress"

An Introduction to the 1956 AYF Program Contest

By **Weldon B. Blackford,** *National Youth Secretary*

This is the big opportunity for all AYF organizations across the United States, Canada and Puerto Rico to unite in one of the greatest advance programs in our Alliance youth ministry. This is the call to the more than twenty thousand AYFers to rise to the occasion and assist the National Youth Office in the important field of spiritual programing. Here is a project in which all groups, both large and small, as well as individuals, may participate.

Some of the finest programs in the ministry to youth may be found in our AYF. However, many of these programs are used but once and then filed away or forgotten; they rarely have the opportunity of being used by other churches. Here is a project which will help to remedy this problem. We are asking our AYFers to dig out those good programs and enter them in the 1956 AYF program contest. The programs received during the contest will be edited, published and made available to all our fellowships.

The AYF contest is now on and will continue through midnight, May 31. A special packet of material will be in the hands of all pastors and AYF leaders within a very short time. The packet will contain an introduction to the contest, information concerning the entry of programs, a special contest banner, registration cards, and so on. There will be valuable awards to the groups whose programs rate in the first and second places in the four program divisions. There will be beautiful certificates awarded groups whose programs rate among the first ten in each of the four divisions.

Your AYF will enjoy getting together on this contest as well as making a real contribution to the national AYF program. All youth fellowships will share an equal chance in winning one of the special awards. All cannot be winners; however, there is the satisfaction of knowing that your participation is making a real contribution to our national youth program.

Here's the point to all this excitement. The production of spiritual program material is vital to the function of an aggressive youth organization. I have discovered that there is a real need for our own distinctive programing in our ministry to youth. There are sources of program material on the market produced by other organizations, yet the fact that our churches cry out for material from our own office gives evidence of a real need for such a program material supply of our own.

The real purpose of this contest is best summed up in this fivefold way:

1. *To collect* the best programs produced in our local AYF.
2. *To establish* our own source of program material through this canvass.
3. *To distinguish* our Society in the field of youth programing through the developing of our own material.
4. *To encourage* better programing in our local AYF through this emphasis.
5. *To stimulate* fellowship in the national AYF through the contest.

We are looking forward to hearing from Alliance Youth Fellowships across the country, in the large churches and the small ones. Remember, it's not the size of the church but the worth of the material ... mitted that determines the valu... the program. I am certain ... AYF will feel a new spirit of fel... ship as you begin to work toge... with us on this program phase of... youth work. I would urge you... begin now to talk up the contes... your AYF. Ask your youth le... and pastor to let you see the be... ful promotion material that has ... prepared for this effort. Urge ... leaders to organize for the co... immediately. The days will ... very quickly and the opportu... to participate in the endeavor ... be gone.

We have set the goal for 500 ... programs to be submitted by ... end of the contest. If every ch... enthusiastically gets behind the ... gram, we believe this goal can ... reached. Five hundred progr... from our fellowships would trul... a great offering to the Lord as ... endeavor to promote the inte... of His work through better AYF ... grams.

Watch the youth page of ALLIANCE WEEKLY for weekly ... ports and information on the p... ress of the contest. Any impor... questions submitted to the nati... youth office in regard to the co... will be answered here. Watch ... the special announcement con... ing the three judges who wi... responsible for choosing the ... programs.

Now is the time to support ... proven point that *"Planned prog... promote progress"* in the AYF.

The Word of God

The Word of God is likened u...

1. A *mirror* to behold and re... (Jas. 1:22-25; 2 Cor. 3:18)...
2. A *sword* to fight with and d... (Eph. 6:17; Heb. 4:12).
3. A *lamp* to guide and d... (Psa. 119:105).
4. *Bread* to strengthen and no... (John 6).
5. *Milk* for growth and dev... ment (1 Pet. 2:2).
6. *Seed* for regeneration and ... fulness (1 Pet. 1:23).
7. A *hammer* to smash and b... (Jer. 23:29).—R. MCPIKE.

The Foreign Fields

nthusiastic Reports ring Quickening

he missionaries of the Marathi egional Conference of The Chris-an and Missionary Alliance in In-ia send greetings from our con-erence assembled in Akola, Berar, all our partners in prayer at home.

This 1955 conference is outstand-ng in several respects. For the first me in the history of our Mission, he Gujarati missionaries are not ith us. They will be holding their wn conference in their area short-y. We believe this division of the eld into two conferences to be of he Lord, but we miss the fellowship f our fellow workers. Also, for the rst time, five Indian members were resent as fraternal delegates to our onference.

Mr. A. Naismith, of Naraspur, ndhra State, was our guest speaker. nder the unction of the Holy pirit, using lessons from the life of braham, Brother Naismith pre-ented with clarity God's standard f a walk with Him. We were ex-orted to follow in the steps of the aith of Abraham: Abraham left all or God; he left everything with od; he found his all in God; he rought everything to God, and braham yielded his all to God. In is final message to us, Brother Nai-mith turned our thoughts to our ord Jesus Christ in all His magnifi-ent glory, wisdom and power. We elieve these messages were used f the Lord to condition us for meet-ng the momentous issues presented s business in our conference.

The reports from the recent South-ast Asia Conference at Bangkok vershadowed the business of con-erence. Rev. E. F. Eicher and Rev. . P. Chavan were delegates from our Marathi area. Due to the unusual difficulties and delays in securing their passports and visas, the party of India delegates almost failed to leave the country. But most miraculously the visas arrived in the last hour before departure from Calcutta. We praised God for this providential indication of God's sure leading.

Our hearts were stirred, not so much by the reports of the conference itself, as by the enthusiasm of our delegates in reporting it. The evident anointing by the Holy Spirit upon Brother L. L. King in his messages and the insight received by our delegates relative to the growth of the church in the Philippine Islands, Indonesia, Viet Nam and Thailand gave them a new vision of our task, under God, in India. The inspiration with which they spoke was contagious, and all our hearts were strangely warmed and moved in a similar direction.

The last day of our session was dramatic. Brother Chavan had been asked to tell us just how we could help the Indian church to develop on indigenous lines, and to point out our faults to us in love. Instead of listing our faults and failures as Westerners or missionaries, he likened the Mission and the Indian church to the two legs of one body. Both must function in coöperation and harmony. If one leg is stubborn and refuses to move, there will be no progress. He told us our needs were the same as his and other leaders of the church. We are all called to be witnesses. For this we all need the anointing of the Holy Spirit and a compassion for the lost. "Then give us your coöperation and your prayers," he added, "that we may become a truly indigenous church supported by our own tithes and offerings." This most challenging address brought tears to many eyes, and praise to God sprang up in all our hearts.—Mrs. J. L. Amstutz, Rev. F. W. Schelander.

A Light in the Darkness

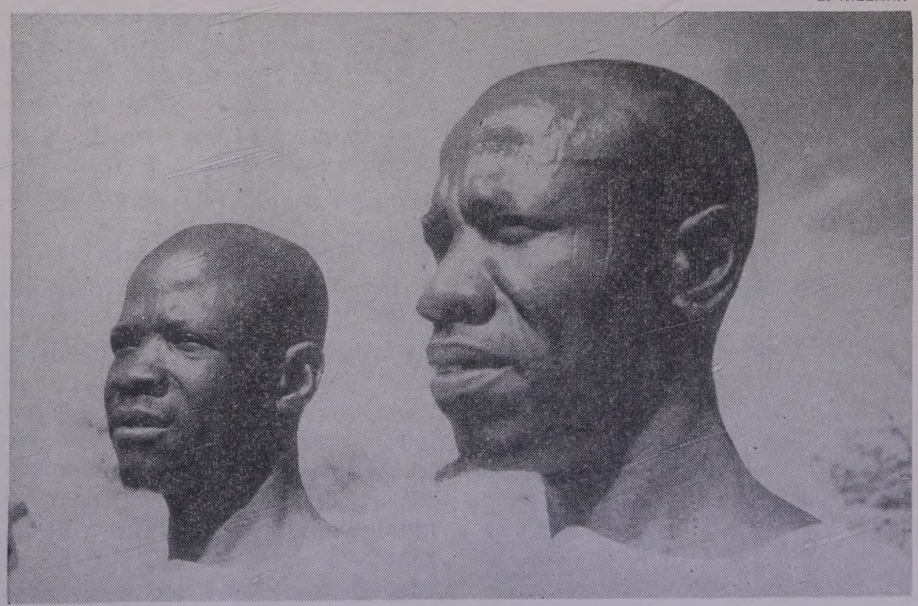
By Helen Brown, French West Africa

Little by little the Baouli church is learning to stand on its own feet. Just today the elders and leaders of the district held a half-day business meeting in the church at Béoumi with no missionary present. From our house we could hear from time to time snatches of discussion, even arguments, as well as songs and prayers. At the close of the session the leaders came with the tithes and offerings given by the village churches for the preceding month.

All this past week while the moon was bright the fetish worshipers from the nearby pagan village sang and danced and beat their drums nearly all night. How depressing to realize that this village has been within the sound of the gospel for eight years and still

Rev. Ngope Sogoba (Mianka Tribe) and Rev. Damisa Kalubali (Bambara), pastors in French West Africa

L. HILLMAN



has not one Christian. But in the next village beyond it lives a bright young man who has been a Christian for only six months. I spend from 7:30 to 8:00 five mornings a week teaching him to read and write. He is also learning some of the songs in the Baouli songbook because he is embarrassed when on Sunday mornings in church he is obliged to sit silently while the others sing. He is a bright pupil and very eager to learn.

Almost Persuaded . . .

By Rev. O. J. Abrams, Philippines

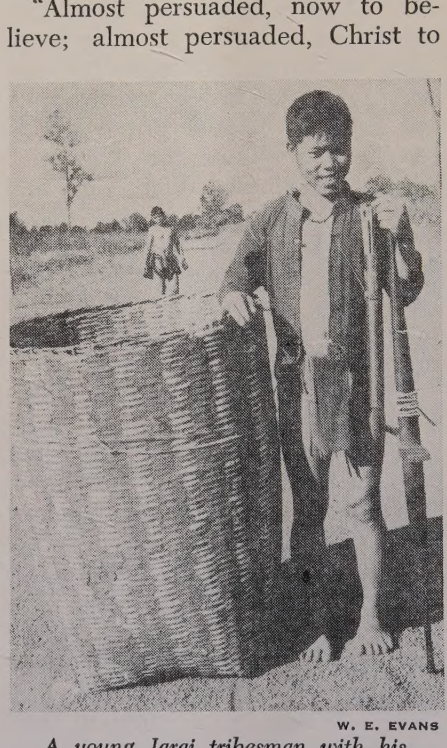
One afternoon on my way to the post office I met an aged Moslem whom I have known for some time. All his life this man has practiced faithfully the religion of Islam. His elbows and knees are thickly caloused as a result of his praying toward Mecca five times a day. I have had many opportunities these past two years to speak to him about the wonderful story of salvation in Jesus Christ the Son of God.

Like Agrippa of old, he knows the stories of the prophets. Many times I have told him their prophecies of the coming of Jesus. He always said, "No, they were talking about the coming of Mohammed. God has revealed that to us in the Koran." He was amazed that I knew so well the stories found in the books of Moses and the prophets and in the Gospels, and he was bewildered to learn that they all pointed to Jesus.

Unknown to me, he was checking in his Koran what I had been telling him. When he saw how closely the stories in the Koran corresponded with those in the Bible, he began to ask me more questions about Moses and the One of whom he wrote in the Pentateuch. Was this One truly Jesus, or some other man? Again and again I patiently told him the story of Jesus and His love for the Moslem people.

On this particular day the mail was late and we had time to stand together and visit. Our conversation soon turned to the Word of God. Almost immediately my friend took the lead in the discussion, and my heart leaped for joy when I heard him say, "I'm beginning to think the stories in the Koran are only copied from the Bible." Subsequently in our talking together I asked him if after having learned this truth for himself he was not now ready to believe that Jesus is truly the Christ, the Son of God. His answer was, "No, I cannot believe that yet. I can believe that the prophets wrote of Jesus, but I cannot at this time believe that He is truly God. It is possible that He can be called the Son of God in the sense that He was, by Allah's permission, His representative here upon the earth to the people."

"Almost persuaded, now to believe; almost persuaded, Christ to receive; . . . almost, but lost." Many of the men of Islam here are at the same crossroads as my aged friend. They want to believe the truth, but they seemingly cannot. Please pray with us that Moslems shall be saved. Pray with us that those who are now standing at the crossroads of decision will truly see that only the way of the cross leads home.



W. E. EVANS

A young Jarai tribesman with his basket and bow, Pleiku, Viet Nam

Tribesmen United in Christ

By Rev. T. G. Mangham, Jr., Tribes, Viet Nam

Can you imagine representatives from twenty-one different tribal groups all under one roof yet all of one accord? That is what we saw at the intertribal church conference when we met together at Dalat for four wonderful days. The student-preachers from Pleiku, with their wives and children, rode over in a truck. Most of the women and children were sick and crying before the fifteen-hour trip was over. The winding mountain roads frightened them terribly. But when it was all over they admitted that they would not have missed it for anything.

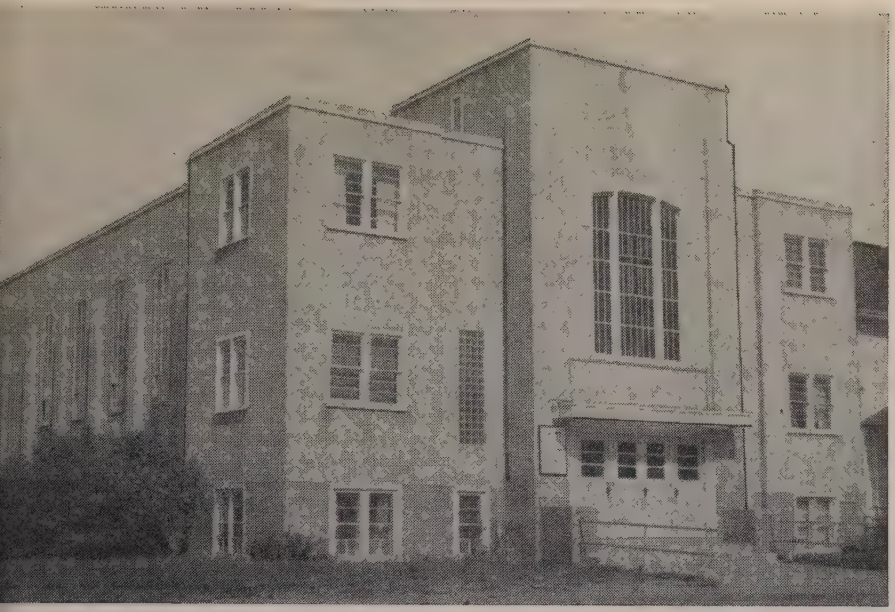
The Lord graciously blessed and gave a wonderful spirit of unity in all of the meetings. The language barrier did not interfere too seriously, though in some of the services as many as six different languages were used. Usually the speaker's message was translated into three other languages, which meant that it took just four times as long to say something! When we all returned to Pleiku one of our preachers said, "Before this we were Christians, but members of one tribe had little to do with another. At the conference we were all one in Christ—all brothers."

Finding Answers in a Bookroom

By Rev. R. H. Sjoblom, Thailand

A man recently came to the bookroom in the chapel, apparently for the purpose of reading; but soon he was asking pertinent questions about Christianity. He told us that once he had attended a mission school and was now working in one of the remote counties of this province. Because of his having been educated in a mission school people were coming to him with questions. Some of them had copies of the Gospel of John which they had received from us. He was unable to answer their questions and confessed to them that he had never really understood Christianity himself. So he had come in order to learn the answers to their questions. Such interest as he shows is bound to result in his being converted. We gave him a supply of helpful reading material from the bookracks.

Some evenings there is a constant stream of students and some adults who come in to read and to chat. Observing the English posters on display above the bookracks, they requested us to translate them and explain their meaning. This underscores our need for more materials in the Thai language. Not always is there a large crowd, but even when the people drop in one or two at a time we consider the time spent with them well worth while.



The Alliance Tabernacle, Moose Jaw, Sask., Canada

Moose Jaw, Canada

Founded in 1882, Moose Jaw is the third largest city in Saskatchewan and the industrial center of the great agricultural province

SEVENTEEN years ago the work of The Christian and Missionary Alliance in Moose Jaw, Saskatchewan, began in a rented store building with only three persons present at the first service. Today, a congregation of more than three hundred meets in a building valued at almost $100,000 and having a seating capacity of 550. The years between have seen many trials and testings, but the Lord has blessed and prospered the church.

It was in 1938 that the Revs. G. Kitch, W. H. Brooks and Abram Schellenberg came from the neighboring city of Regina to begin the work. A store building was rented and later purchased. The first pastor, Rev. Martin Bowker, served for one year. He was followed by Rev. Roy McIntyre, who remained in Moose Jaw from the spring of 1937 to the fall of 1947.

Mr. McIntyre, assisted by Allen Gordon Bratvold, opened a Sunday school in 1939. The work grew steadily and after several years the store building was sold and services were held in a downtown auditorium. When these facilities began to be outgrown it was decided to erect a building and the present lot was purchased. Because of prevailing wartime restrictions, however, it was impossible to do more than put in a basement. This was completed and dedicated in the spring of 1946. Services were then held in the basement until the completion of the building.

Rev. Walter M. Fox came as pastor in 1947, and in the fall of 1951 work was begun on the remainder of the building. This was completed and the church dedicated on June 8, 1952, shortly after the present pastor, Rev. A. H. Orthner, began his service in Moose Jaw. William Goetz, present assistant pastor and director of Christian education, came in 1953.

Other full-time workers over the years have been Mrs. Ted Colley (Mardell Penock), Miss Jean Vanderburg, Mrs. Roland Perret (Betty Velpe), Rev. Ralph Shellrude, Mrs. Joe Gleddie (Alba McIntyre), Mrs. Roy Batchelor (Connie Archer), Miss Nancy French, Rev. Dellmer Smith and Harold Dirks.

The future of the Tabernacle appears to be very bright as a result of its emphasis on children's work. In 1954 the enrollment in the Tabernacle vacation Bible school was 406. Last summer the church conducted the largest vacation school in the Society, with 701 students enrolled. There is also a growing work among boys, with about seventy boys each week attending the three regular meetings of the Alliance Boys' Club. This club work has spread to numerous other churches. A girls' club and a weekly children's rally are also conducted.

The Sunday school has shown steady growth from an average attendance of 155 in 1952 to the present average of approximately 350. A branch Sunday school in the east end of the city was begun on November 6, 1955. The present building already is inadequate to meet the needs of the work.

The Tabernacle sponsors a daily devotional program, Tabernacle Tidings, over Radio Station CHAB (800 kc.). This ministry has been instrumental in helping to launch several new Alliance works in the area. In addition to Tabernacle Tidings, Gospel Songfest, a half-hour broadcast, goes out from the church on Sunday nights.

Sixteen members of the Tabernacle have gone into the ministry as pastors, missionaries and Christian workers. Rev. and Mrs. J. Klassen, Mr. and Mrs. H. McCombs, Mr. and Mrs. H. Tiessen, Mrs. D. Sheardown, Mrs. D. Bruck and Mrs. D. Hogman are serving in the homeland. Miss E. Stewart, Miss M. Rodin, Mrs. R. Glenn and Rev. and

(Continued on page 15)

Rev. A. H. Orthner, pastor

The Alliance Family

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. G. S. Constance, Area Secretary in the Foreign Department, left New York on January 14 by plane for a trip of approximately two months, during which he will visit our fields in Colombia, Ecuador, Peru, Chile and Argentina.

On Furlough

Rev. R. H. Smith arrived in New York on January 17 from India. Mr. Smith first went to India in 1917 and has served as chairman of our Mission there for many years.

With the Lord

On Wednesday morning, January 4, the soul of a veteran missionary, *Miss Gertrude May Welles,* took its flight from a weakened body into the presence of her Lord.

Miss Gertrude Welles

Miss Welles was born July 31, 1871, in Arcade, N. Y., the only daughter and the oldest of five children. She was converted at the age of eleven in a children's meeting and as a young woman received and responded to God's call to missionary service. In preparation she took a course of training in Chicago, where she also engaged in city mission work.

In 1897 she accompanied her brother, Rev. Ernest T. Welles, to the Belgian Congo where she served for one term under the American Baptist Missionary Union. After her return home she entered The Missionary Training Institute and later applied to The Christian and Missionary Alliance, going to our Congo field in June, 1908. Her faithful and fruitful labors continued in the Congo until July, 1943, when she last returned home. She was retired in August, 1944, and made her home with her brother, Rev. E. T. Welles, until 1949 when she went to Norris, Mont., to live with her youngest brother, Albert, and his wife.

On October 9, 1955, on returning home from the Alliance Church in Manhattan, Mont., she suffered a slight stroke which was followed by several others during subsequent months, finally leaving her right side paralyzed. Throughout her illness she was tenderly cared for by her brother and his wife.

Funeral services were held in Norris, Mont., on January 7, conducted by Rev. Harris Johnson, pastor of the Alliance Church in Manhattan, where the Welles family attended. Rev. Carl Volstad, pastor at Billings, Mont., and a former Alliance missionary in Chile, spoke from Philippians 1:2, and the closing message was given by Mr. Johnson who spoke from Second Timothy 4:6-8. Messrs. Floyd Sheppard and Harold Erickson, pastors in the area, also participated.

Besides her brother, Albert, with whom she made her home, Miss Welles is survived also by another brother, Rev. C. B. Welles, of Miami, Fla., who served for many years in the Alliance field in Congo and is now retired.

Mrs. Berdie Howard, a charter member of The Christian and Missionary Alliance of Bend, Ore., passed away on December 4 at the age of seventy-three. Her funeral service was conducted on December 7 by her pastor, Rev. James Thompson.

Mrs. Howard had been active in the church since its founding in 1923, serving in a number of different official capacities. She was the mother of Rev. J. Harold Howard, now serving on the staff of Simpson Bible College in San Francisco, and one daughter, Miss Bessie Howard, who is the pianist-organist in the Bend church.

Campaign Edifies Church

The Bethel C. & M. A. Church of Hamilton, Ohio, reports a splendid revival campaign January 4-15 under the able leadership of Evangelist L. J. Pyne, one of the field evangelists serving under the Home Department. According to the pastor, Rev. Ronald J. Smith, souls were saved and the Christians were edified at the various altar services. Plans are being made for servi of baptism and the reception of n members in the near future.

Evangelistic Campaign in Hong Kong

The first united evangelistic campaign in Hong Kong's history will be held January 30 through February 15, with Rev. David Morken as the speaker. Dr. Billy Graham, who is now in India (Alliance Weekly, January 11), will be present for the last day, February 15, when the football stadium, seating 17,500 people, will be used. The meetings are being arranged by a city-wide committee composed of Rev. Daniel Chang (Southern Baptist), chairman; Arch-Dean Lee (Church of England) and Rev. William C. Newbern (C. & M. A.), vice-chairmen, and Rev. John Bechtel (C. & M. A.), secretary. The committee requests special prayer for this campaign.

Letters

Mark's Gospel in Kapauku

I just want to tell you how glad I am f the report on the back page of our pap for January 11 of the progress made getting the Word of God to those po benighted people [the publication of t Gospel of Mark in Kapauku]. Just a sig of the few verses in Kapauku rejoices m heart and my tears flow at what God ha wrought. He will have a people fro every land. What a reward to those de missionaries who have chosen the harde place!—Mrs. W. A. Kilby, *Columbus, Ohi*

Merger Statement Clarified

In reading the January 4 issue of Th Alliance Weekly I came across D Henry's article, "Religion in Review." should like to take the privilege of maki a few remarks in regard to a portion a statement concerning the ecumenic tendencies of the day. Dr. Henry state "Congregational Christian Churches a the Evangelical Reformed Church, wi more than two million members jointl voted to merge in June, 1957."

What actually has happened is that t General Council of the Congregatio Christian Churches has voted to "look fo ward" to such a union. It is a matter court record that the General Council c only vote to unite itself to another bod it cannot act for the individual chur which is independent and autonomous. is also a matter of court record that le than one-half of the total number of Co gregational Christian Churches actua voted in favor of the merger when t matter was submitted to the churches their vote back in 1948. The conven synod which it was voted to hold with t E. & R. Church is to draw up the consti tion after the merger has been vot Hence even the plan of union is not complete.

It is not the "Congregational Christi Churches" who have voted to look forw to the proposed union, but rather it is "General Council." This is an import distinction for the courts have ruled (C man Merger Trial) that each Congre tional Christian Church must finally dec for itself whether or not it will beco part of the United Church of Christ. think that the thousands of Congregati al churches who have never voted in fa of this proposed union would want t matter understood.

Unfortunately there are certain men our denomination who have fostered idea that we have "voted to merge"; statement is not true as anyone can by simply studying the actual votes t were taken, the motions which were pas and the result of the legal trial involv —Rev. Ward A. Knights, Jr., *First C gregational Church, Rochester, Mass.*

Sunday

DAILY READING—1 Corinthians 16:1-9.
DAILY TEXT—*"I will tarry at Ephesus until Pentecost"* (verse 8).

This word "tarry" finely emphasizes . . . courage and resolution. The work of God calls not for meteoric showers, but fixed stars; not for the forlorn hope merely and the brave advance, but for the men that can stand firm through the battle smoke and flame and be found in their tracks of blood at the end of the fight. The Battle of Waterloo was won by a Scottish regiment who held the strategic point through all that dreadful day. Again and again they asked permission to charge, but the answer came back, 'Stand firm." At last the courier who brought the message and took the answer bowed low to his commander and said, "You will find us all there." Sure enough, when Waterloo was won they were all there, a mangled pile of bruised and broken bodies, but their rigid fingers were still clinging to their undishonored flag.—A. B. SIMPSON.

Monday

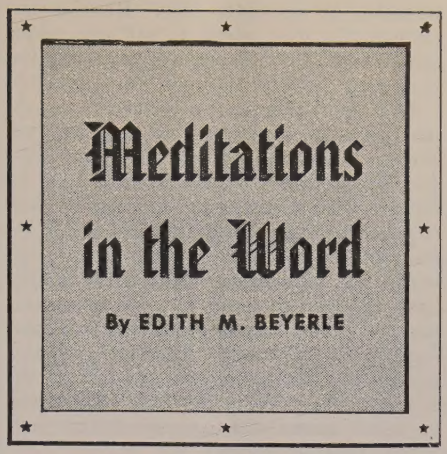
DAILY READING—Romans 6:14-23.
DAILY TEXT—*"Ye are . . . under grace"* (verse 14).

The man from whom the old life has gone out and into whom the new life has come is still the same individual. The same being that was once "under the law" is now "under grace." His features and limbs are still the same; his intellect, imagination, capacities and responsibilities are still the same. But yet old things have passed away; all things are become new. The old man is slain, the new lives. It is not merely the old life retouched and made more comely; defects struck out, roughness smoothed down, graces stuck on here and there. It is not a broken column repaired, a soiled picture cleaned, a defaced inscription filled up, an unswept temple whitewashed. It is more than all this, else God would not call it a *new creation;* nor would the Lord have affirmed with such awful explicitness, as He does in His conversation with Nicodemus, the divine law of exclusion from and entrance into the kingdom of God (John 3:3).—HORATIUS BONAR.

Tuesday

DAILY READING—James 2:1-10.
DAILY TEXT—*"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"* (verse 10).

As full-salvation people we are greatly prone to moral hobbies. These seem to find their source in the catalogue of tradition, but we must remember that the practice of one virtue will in no case exempt us from our obligation to others as found in the Word of God. There it says, "Thou shalt not steal." But honesty will not excuse impurity; kindheartedness will not excuse intemperance, nor will domestic virtues atone for covetousness. Every moral



law is vested with authority; therefore no one can choose his virtues. If the line is permanently broken in any single place the battle is lost. One single virtue will save no man, but one unforgiven sin may damn him forever. A symphony has more than one string, so the roll of life cannot be lived on one virtue. To follow Christ in some things and disregard Him in others does not make one a Christian.—EXCHANGE.

Wednesday

DAILY READING—Galatians 6:1-10.
DAILY TEXT—*"Let us not be weary in well doing: for in due season we shall reap, if we faint not"* (verse 9).

In some still nook dost toil unknown?
Thy simple fare unnoticed take,
Keeping true heart, asleep, awake,
While deeds less brave than thine have flown
Where fame's proud trump is loudly blown.
Work patiently for God's dear sake;
Give what thou canst to hearts that ache.
The Lord some day will claim His own;
And when He counts His treasures o'er
Upon eternity's bright shore,
It may be He will value more
The fragrance of the lily's bell,
Shed richly in its narrow dell,
Than stars whose praise the ages tell.

—SELECTED.

Thursday

DAILY READING—John 1:35-42.
DAILY TEXT—*"He [Andrew] first findeth his own brother Simon"* (verse 41).

The apostle Peter was brought to Jesus by the hand-to-hand work of his brother Andrew. Peter preached a sermon that led to the conversion of three thousand people, but where would Peter's great sermon have been if Andrew had not first led him to Christ by quiet personal work? Mr. E. Kimball, a Boston businessman, led D. L. Moody to the Saviour. Where would all Mr. Moody's wonderful work for Christ have been if he had not been led to the Saviour by the faithful personal work of his Sunday school teacher? When the membership of any local church shall rouse to its responsibility and privilege in this matter, and each member become a personal worker in the power of the Holy Spirit, a great revival will be close at hand for the community in which that church is located.—R. A. TORREY.

Friday

DAILY READING—2 Kings 18:1-8.
DAILY TEXT—*"He . . . brake in pieces the brasen serpent . . . and . . . called it Nehushtan"* (verse 4).

Nearly eight hundred years had elapsed since Moses, in obedience to God's command, had made the brazen serpent and placed it on a pole where anyone who chose to look at it might be saved from the awful plague sweeping the camp of Israel. The story of the serpent, handed down from generation to generation, had now become so important a part of Israel's history that it was made an object of worship, a thing God never intended. The nation was, in reality, worshiping an old experience. Hezekiah called the serpent by its right name, "Nehushtan" (a piece of brass), for that was all it was in reality. It had served its purpose in its day. It is possible for Christians to be so occupied with some past experience that they fail to move along with God in something He intends for them at the present moment. It is well to keep abreast of God's program. Read Joel 2:28, 29 and Second Chronicles 7:14. Both are in God's Word for these last days.—PAMEII.

Saturday

DAILY READING—Colossians 4:1-11.
DAILY TEXT—*"Continue in prayer, . . . redeeming the time"* (verses 2, 5).

In the apostolic church prayer was preëminent. Pentecost found our Lord's first disciples on their knees. Pentecost descended upon a church upon its knees. Today it is just as necessary for us to be endued with power from on high as it was for them. How foolish for us to foster church programs and picnics rather than to wait on the Lord and to be endued with power from on high! Only a vigorously prompted prayer program can spark a heaven-sent revival. Such a prayer program would make any other program unnecessary and out of place. Every member a prayer-dynamo—this should be the goal of every church and pastor. God has an assigned place in this spiritual conflict of today for all. Will you redeem the time in prayer because the days are evil, or—will you pray, "Lord, have me excused"?—SELECTED.

Manna

Two words full of the Spirit of God are as hidden manna; you forget their literal construction, but your soul has been fed and nourished therewith.—FÉNELON.

A Look at the Lesson

By REV. DON J. KENYON

For February 12, 1956

Parables on Prayer

Luke 18:1-14

GOLDEN TEXT—*"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."*—James 5:16.

DEVOTIONAL READING—James 5:7-20.

Introduction

The two parables of our lesson are clearly interpreted by explanatory phrases which precede them. The parable of the unjust judge teaches that prayer should be regular and persistent. The same truth is set forth by Paul in First Thessalonians 5:17. This suggests that one should persist in prayer until he receives the answer. God does not lay a burden on our hearts to mock us. Anything that produces holy desire in us should be pursued until it is supplied by the God who promised it. The parable of the penitent and the Pharisee teaches that our petitions are never granted on the basis of personal merit. The healthful attitude of personal unworthiness is a prerequisite of true prayer.

I. Persistency in Prayer (Luke 18:1-8)

(1) "Always . . . pray . . . not . . . faint." It is unreasonable to conceive of this as being continually in the prayer closet. This rather refers to persistence in pressing our petition. Anything worthy of taking to God at all is worthy of pressing through. The common failure of praying men is to become highly exercised about something, only to abandon it if any delay is encountered in the answer. The next human step is to set about taking a carnal way out of the difficulty. "Fainting" in prayer can usually be traced to human impatience at divine delay. The reason for God's silence is never His reluctance to give; it is usually His manner of dealing with our reluctance to await His time.

(2) "Judge . . . feared not God." This is the secret of his injustice. The fear of God will issue in justice and equity toward men. Any attempt to make the unjust judge refer to God in this parable is ludicrous. The story changes in verse 6 where the parable gives way to the application in principle only. Here is the picture of a man whose morals and ethics are ruined. He has authority without the tempering quality of moral responsibility.

(3) "Widow . . . adversary." An oppressed woman with nobody to take her cause. A judge (according to Isa. 1:17; Jer. 22:3) was obliged by the law he represented to champion her cause. She requested nothing but simple justice. However, justice may involve coming to grips with some unsavory matters. Here it may have involved someone of importance and prestige. The whole flavor of this passage seems to indicate that something unsavory was beneath the whole affair. At any rate the price of honest justice seems to have stirred the lowest of this evil judge's characteristics.

(4) "Because this widow troubleth." Here is the crux of the matter. The principle which stimulated the reluctant action on the part of a corrupted judge is that element which is carried over into the spiritual application. God forbid that any should conclude that this is God's motive for answering prayer. If the motive for the dispensing of reluctant justice is herein presented as residing in the wearied responses of a corrupted judge, how much more will God in love and kindness avenge His own child!

(5) "Hear what . . . saith." Listen now to the application of this story. Grasp what principle is involved in this judge's attitude and action.

(6) "God . . ." In sharp contrast to a vile, corrupted judge, Jesus sets forth the "glory of the uncorruptible God."

(7) "His own elect." In contrast to the poor abused widow, He sets forth the elect, the peculiar possession of God. An amazing choice of terms!

(8) "Though he bear long." The constant Biblical reference to God's grace.

(9) "Speedily." God's timing may sometimes seem slow to us but He is never too late. His delays are constructive, character-building.

(10) "Nevertheless . . ." Despite this gracious attitude of God toward His elect, a reciprocal faith toward Him is distressingly scarce.

II. Humility in Prayer (Luke 18:9-14)

(1) "Trusted in themselves." Self-sufficiency is the greatest insult to God. Prayer, to a man of this sort, is religious patronage ritual only. He simply goes to prayer to show men his solicitous attitude toward Deity. A man of this type not only is convinced that he is indispensable to God, but is not able to comprehend the love of God for a poor penitent soul.

(2) "Pharisee . . . publican." This is the most extreme contrast possible in the sphere of the illustration. The Pharisee embodies prideful religion, scrupulous attention to outward matters, seeking the honor of men, looking at God as a national asset. The publican exemplifies the patron of Rome, despised by all and asking quarter of none, a traitor to Jewish nationalism and religion.

(3) "God, I thank thee . . ." Of all the things for which a man may be thankful to God—this prayer flows from the meanest motive. It seems to say: (a) *Lord, I am religiously unique, one of Your spiritual masterpieces.* He was drawing his feeling of merit from the demerit of others. (b) *Lord, I am religiously proper. I do all that is expected in Israel of a well-ordered man of God.* He was worldly to the core, an excellent example of the "pride of life."

(4) "Would not lift . . . his eyes." This man was thoroughly unworthy and aware of it. A recognition of our failure as creatures of God plus a repentance that flows from the inward man—these are requisites of forgiveness.

(5) "God be merciful . . . a sinner." He requested mercy but not merit. These are terms that are apt to lose their distinctiveness in the vocabulary of Fundamentalism. "Saved by grace" is still the miracle of the gospel. It may be obscured by theology and worn bare as an oft-repeated shibboleth, but any person who understands and claims the truth in his approach to God finds justification.

(6) "Went down . . . justified." The glory of justification is something that one can take with him from the sanctuary. The hypocrisy of patronage ends when we go home. Permanency and quality demand sincerity.

(7) "Exalteth . . . humbleth . . ." The New Testament principle established by repetition and thoroughly illustrated in redemptive history has lost none of its effectiveness today. Men still settle their destinies by their carnal tendency to overrate themselves before God. Our righteousness is a divine declaration by virtue of Christ's merit.

Missionary Treasury

December, 1955

General Fund $273,058.9
Designated Specials 53,279.9

The income for the Society for the month of December as reported above was sufficient so that the previous cash deficit of $5,000 was canceled. For the year, the cash receipts of the Society were approximately equal to the cash expense. Unaudited figures for the year 1955 show an approximate total General Fund income of $2,887,000. This is an increase over 1954 of $184,000, or 6.8 per cent. Again it is our privilege to thank our many sacrificial contributors who made possible this year's record income.

Gifts for the month of December are covered by our receipts Nos. 17782 to 19543 and 1140 to 1233. If you failed to receive a receipt for your contribution please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 W. 42nd St., New York 36, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 W. 44th St., New York 36, N. Y.

Bernard S. Ku
Treasurer.

Local Conventions

★ ★ ★ ★

Convening February 5-12

ndertaking to dispel the power of heathen rkness is a task that cannot be done in r spare time. As a means of summoning our spiritual and material resources to accomplishment, local missionary con-ntions are scheduled annually in each urch of The Christian and Missionary liance and in coöperating churches. Ar-ngements are made for experienced mis-naries to report on progress being made lands to which they have been sent th the gospel. In each church these nventions hold the high point of spiritual tention.

estern Pennsylvania District

cDonald, Pa. .....February 9-12
ecil, Pa. .....February 9-12
ashington, Pa. .....February 5-12

utheastern District

elray Beach, Fla. .....February 6- 8
ntana, Fla. .....February 6- 8
ke Worth, Fla. .....February 9-12
rt Lauderdale, Fla. ....February 9-12

uthwestern District

valde, Tex. .....February 6-12

ntral District

rnie, Mo. .....February 9-12
xter, Mo. .....February 9-12
ilby, Ohio .....February 9-12
tawa Lake, Mich. .....February 9-12

uth Pacific District

awthorne, Calif. .....February 7-12
anhattan Beach, Calif. ..February 7-12
endale, Calif. .....February 5-12

Moose Jaw, Canada

(Continued from page 11)

rs. C. Dreger are foreign mission-ies. Bernard Fredland is engaged Indian work in the Northwest erritories. Mr. P. Pritchard has rved as pastor and is at present eparing for future service. Another ember, Miss Patricia McKerihan, under appointment with another ciety to Peru. Nine young people om the church are in Bible schools is year.

Three women's missionary prayer nds meet each week in addition the regular prayer service. The issionary pledge for 1955-56 is ,200 in spite of the fact that the oose Jaw area (a farming district) as struck by crop failure last year.

there is one fact or doctrine or omise in the Bible which has produced practical effect upon your temper conduct, be assured that you do not ly believe it.—E. PAYSON.

Are they worth it?

New recruits for the pastorates and mission fields of the world! There could have been more, but some had to drop by the wayside because they could not continue their educational pursuits and spiritual attainments with the physical strain of working thirty or forty hours a week.

A little help at the right hurdle would have produced another missionary or pastor for the church of Jesus Christ. It is for this reason that the Nyack Alumni Association has set a goal of a $15,000 Scholarship Fund to be raised in 1956-57.

Do you believe that it is wise to invest in today's youth who will be called upon to perform tomorrow's task—the evangelization of their generation? If so, you can help by making your checks and money orders payable to the *Nyack Alumni Association.* Mail your letters to:

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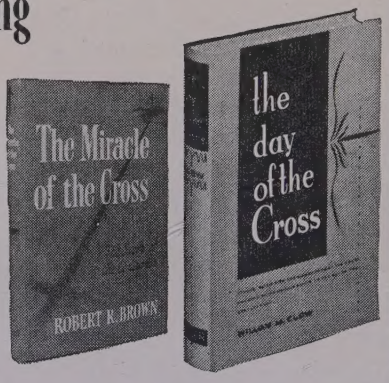

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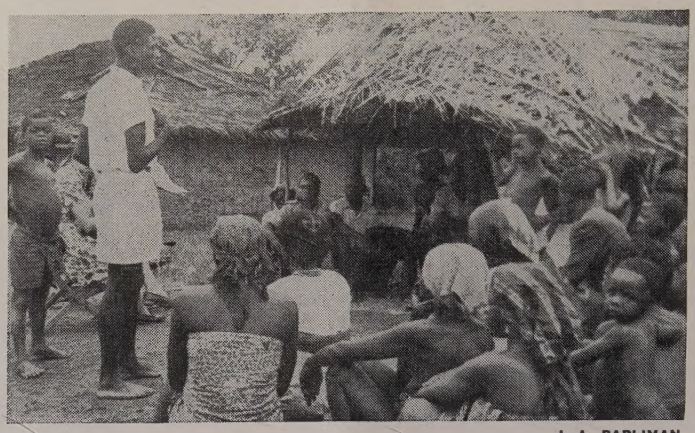

J. A. PARLIMAN

WITH THE MEN SITTING IN THE PALAVER HOUSE AND THE WOMEN IN THE SUN, BAPOUNOU GABONESE LISTEN TO A BIBLE SCHOOL STUDENT PREACH

The national church in Gabon assumes

An Increasing Measure of Responsibility

A GREATER consciousness of the service it is capable of performing unto the Lord is manifesting itself in the church of Gabon. Evidences of this enlarged vision fill the hearts of the missionaries with rejoicing.

- The church is expanding its evangelistic efforts. Sixty-three full-time workers are giving themselves to the ministry of the Word, regularly visiting villages and other centers.

- Great changes have been brought about in the most savage of the thirty tribes in the Gabon field. This is the Mitsogo tribe; it was the last to submit to government rule. Now seven Mitsogo preachers are actively engaged in declaring the message of salvation among their own people.

- Tithes and offerings for the last year reported exceeded the budget for the church that year. In addition to the regular offerings believers in some areas are contributing liberally toward the construction of their chapels.

- All national workers except those in Bible school have taken full responsibility for their own food.

- Those who have responded to the call to full-time service in the gospel are showing a spirit of sacrifice and humility which indicates that they are maturing in the faith.

- To meet the calls for workers which are coming from all parts of the field thirty men and their wives are in training at the central Bible school in Bongolo. An equal number are serving as teacher-evangelists or as assistants as a part of their training. They will return to the school next year.

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